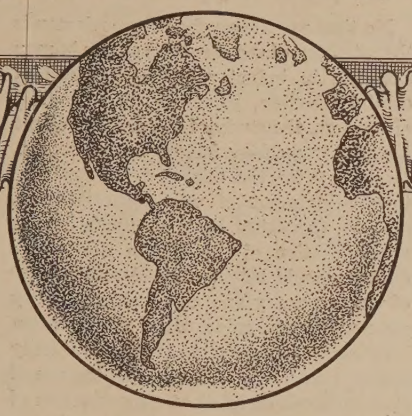
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

February 26, 1921



National Laymen's Sunday

A Victory and a Prophecy

EARLY indications are that National Laymen's Sunday, under the direction of the Universalist Comrades, was one of the greatest days in our denominational history. Nearly all of our active churches observed the day, dormant churches were opened, and churches without pastors were supplied. Laymen conducted the services. Laymen did the preaching. Everywhere the audiences were large. The church challenged the men. The men responded with a challenge to the church.

The day was a victory. The victory is a prophecy, a prophecy of the greater Church that is already in sight.

John Smith Lowe.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

When public business is handled as efficiently as private business Socialism will be common sense. (*The Independent.*)

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No time more than the present demands the retention of the emphasis on the human elements in industry. The standard of careful selection, placement and training of workers, the study of the relation of the job to the worker, factory housekeeping, machinery for the scientific and satisfactory adjustment of working conditions, and all the other basic elements in the administration of the human side of industry, should be maintained as a matter of true economy and as an aid to speedy recovery of economic health. Co-operation between labor and employers undoubtedly can be achieved at this time by the use of such methods directed at regularization of employment and standardization of production. (*Edward D. Jackson, New York State Bureau of Mediation and Arbitration.*)

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The fabric of my life is grey—
Hard work in one small place.
I'll concentrate on trimming it
With lots of laughs for lace.
(*The Cheerful Cherub.*)

υ λ

All decent people, regardless of political or other affiliations, ought to be in favor of practical and courageous planning and working for radical reduction of armaments; certainly no one can claim to be a believer in God and a lover of man and still be willing that such vast sums of national wealth should go into what is at best a needless waste. (*William Pierson Merrill.*)

υ λ

France thinks England should take German exports and enable Germany to pay the reparations with what we would owe. We think France stands much more in need of German exports than we do. And your own Mr. Harding said he was determined on one thing—that Europe should not pay her debts to America by sending goods. Every nation wants to protect its own industries. Every nation wants to collect its debts. Germany has not gold enough to pay America. And everybody wants to be paid in gold. To find the answer to this situation is not only the hardest reparation problem, it is the hardest problem of the whole world today. (*Lloyd George.*)

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Management to-day is thinking about men, thinking about them as it never has done before. (*Collier's Weekly.*)

υ λ

Work environment may become a holy mission. (*Charles Ferguson.*)

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It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds, paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No. 9

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

The best investment of a community is the Christian Church.

* *

It is not wisdom which pronounces judgment on an unfinished world.

* *

Celebrating history is commendable when it sets to making better history.

* *

The best way to advertise religion is to have a religion you can advertise.

* *

We are facing to-day not so much the problem of evil as the problem of *thinking evil.*

* *

It is no less a sin to rob a man of his opinions than it is to rob him of his pocketbook.

* *

If we did not so persistently shut God out we should have little fear of His ever shutting us out.

* *

The preacher who always talks like a preacher is almost as bad as the preacher who talks like a street tough—but not quite.

* *

We can not feel that there is anything dangerous in the rapidity of the descent of prices! Take off the brakes and let 'em go.

* *

There are those who work overtime hunting trouble and then complain if they are not paid time and a half for the extra hours.

* *

The parched ground which craves the gentle rain deplores the rushing flood. A few good words may slake the thirst of a craving soul which a mighty volume would sweep to despair.

* *

Christianity is but the enlargement of a very commonplace virtue. We do not require law and a club to live happily in our own families, and Christianity is simply the enlargement of the family spirit into the Brotherhood of Man.

* *

The man in the Pennsylvania mountains who froze to death with millions of tons of coal deep down under his farm, was not so peculiar after all, when we consider how many people are miserable with abundant happiness right within reach.

Don't Be a Squirrel

There is always something interesting in the career of a squirrel. The writers of stories for children have discovered this. It is really interesting to watch a squirrel run the wire cylinder in his cage. How he speeds it! It whirls and whirls. It takes all his energy and strength. There is action but no progress. He has no vision. He can't get anywhere because he is going around in a narrow circle. He is really chained to one spot. He doesn't know what is going on in the world. He doesn't count in world affairs. The squirrel personifies the church that is not interested in missions.

Universalists and the Y. M. C. A.

In many communities there has been and still is controversy and antagonism between Universalist churches and local Young Men's Christian Associations. Such controversy is harmful to the community and is no longer necessary. Any local Y. M. C. A. can admit Universalists to active membership if it chooses, on precisely the same terms as it admits Baptists, Congregationalists or Methodists. If it does not do so it is because it won't, not because it can't. The proof of this is to be found in the numerous cases where it has been and is being done. We have no wish for controversy, but our people have a right to know these facts.

Heathen America

"Do not talk to me about yourself," says Emerson. "What you are stands over against you and thunders so I can not hear what you are saying." If that be true for nations as well, how shall we Americans make anybody believe us when we claim to be civilized? Civilization at least means education, the promotion of the arts of peace, the care of women and children. Are these the things for which we are spending the vast revenues of the richest nation in human history? They are not. Last year our total national appropriations were practically one and one-half times the entire cost of our great Civil War for four long years. Now what became of it? For education went one-eighth of one per cent. For public health one-fourteenth of one per cent. For the women's and children's bureaus together one-half of one per cent. For war, ninety-two per cent. Taxation for the federal government for this year averaged fifty dollars per person. Of this for "public welfare," including education, health, etc., we spent fifty-cents.

PRAYING WITH THE MIND

A SUBSTITUTE chaplain of the House of Representatives of the national legislature recently offered a prayer, which we hope he carefully and critically read the day it was published in the Record. Quite apart from the material it furnishes a person disposed to inquire as to just how empty Congress is of any sort of fullness, it may well be studied as a fine specimen of that combination of vague feeling, foggy language, and lack of logic which too often characterizes extempore prayer and drives persons into churches with a formal liturgy. The text of this light-begging but gloom-creating petition we append:

> Most holy and eternal God, we come again to dip our emptiness into Thy limitless fullness. Speak again the words that dispelled the darkness brooding over the world at first—let there be light. So much of our light is shrouded in confusion and uncertainty, and our paths we do not always know. Let there be light, and when it dawns may we recognize that it always was and is and ever will be the light of the world.

* *

THE LAYMEN'S REVIVAL

JESUS was a layman. Every great renaissance of religion has come up out of the lives of the people. Much of the futility of modern church life is due to the fact that able and consecrated ministers are unfollowed. Every Church, including our own, needs more ministers, but it needs ministering laymen even more.

The Universalist Comrades will fulfil that need of our Church. Recently a young business man took a needed vacation week. Between snowshoe trips, he organized chapters of Universalist Comrades and made plans for reopening a closed church with himself as lay preacher. An immense renewing force is beginning to work among us—laymen to whom religion is the great reality. They will do much more than they themselves realize. They will make weak churches strong, dead churches alive, and from their own sons and daughters recreate a ministry of power. Most of all, they will make that direct application of religion to life which is the supreme task and mission of the Church itself.

* * *

EDUCATION FOR THE FEW

HARVARD, Columbia and now Princeton of the older Eastern endowed universities have joined some of the smaller Eastern colleges in intimating that quality and not quantity, greatness and not bigness, is the institutional ideal which they intend to follow hereafter. This means that they have given up as hopeless the effort, with present teaching staff and plant, to educate all who apply for an education, and that they also deem it quite impossible to get from private donors the sums necessary to expand equipment and plant so that they will be adequate to provide education for the many. If this trend becomes general and national in scope it will mark an epoch in the history of the American college and university, and it will tend to stimulate a demand for state-supported universities in commonwealths now without them. The hosts of youth, drawn from strata of society hitherto not prolific in candidates, who are knocking at the college and university doors will not be satisfied with the newer tests, nor will their fathers. They will denounce the new policy as exclusive and most malapropos for an hour when the emphasis is on democracy. They will deny that any form of test that reduces the number of successful applicants can function accurately enough to ensure that talent and genius will not be rejected by the process. They will argue that if private donors no longer are able to provide a democratic form of higher education for American youth, then the East and South must join the West and create state universities, open to all on terms that give the average pupil a chance. Such are the demands that aspirants for an education will make.

* * *

WITH GOD RATHER THAN FOR HIM

RUNNING through all our most modern efforts of industrial democracy there is the note of getting employees "to work *with* the company rather than *for* the company." John Leitch puts it in so many words in his volume entitled "Man to Man." Arthur Nash even calls his help to own the factory that they "may run it together." Shop committees everywhere express the germ of the same idea in every stage of its progress. Why isn't this the same idea that must inspire our modern religious expansion? Has not that thought come to you as you have read of its advent in industrial neighborliness? Well, it is now expressed in so many words in a recent article in the *Expositor*, in which a petticoat salesman has a heart talk with a great preacher. The business man began somewhat diffidently, for he had noticed a great lack in the minister's method of reaching the public. But it was almost overwhelming to think of converting a preacher. He used practical methods of efficient salesmanship and, to his astonishment, the man of the pulpit seemed not averse to learning. Then the salesman realized that he was not working alone, or, as the article reads: "Oh, how wonderful it was to be working not only *for* God but *with* Him! The words came easily now."

In the end the salesman so interests the preacher that the latter expresses the wish that his wife, who did not happen to be at home just then, could meet this helpful business man. A moment later the salesman had driven home his climax in these words:

"You expressed a desire that you would like Mrs. Bakerfield to know me. It was the finest compliment you could have paid me. It makes me humble at the very thought of it. When you feel that you can not rest until the people of Williamsville meet God face to face all these other things will be added."

Here is the dignity of the preacher's office and the passion of it also to bring the man you are working for face to face with the God you are working with. It is not a relation in which the pulpit has any monopoly but one that is open to every one of God's "help" throughout the great factory which we call the world, to work *with* God, not merely *for* Him. The solution of our religious problem lies linked with the solution of our industrial problem. The second commandment does not outrank the first, but it "is like unto it." Work for men but work *with* God.

How "The Golden Rule" Has Taken

George F. Milton, Jr.*

THE "Golden Rule" plant of the A. Nash Company, of Cincinnati, has been widely heralded as the solution of the industrial problem of the interrelation of capital and labor; it has been praised to the skies by men from afar. But what sort of a plant is it really? What do Mr. Nash's competitors, neighbors, bankers, think of Christianity in industry? How do labor leaders feel about the "Golden Rule" plant? Is the phenomenal success of the Cincinnati tailor-to-the-trade the result of the Golden Rule or of his own business acumen and local conditions? Is the "Golden Rule" plan spreading in Cincinnati, and is it possible of wide application?

These are the questions the writer undertook to discover for himself; he went to Cincinnati, not so much to see Mr. Nash and his factory, as to see what sort of reaction the industrial city had to the Golden Rule; what Mr. Nash's competitors said about him, was of more interest than what Mr. Nash said himself. In my investigation, I talked to four competitors of the A. Nash Company, two bankers, four labor leaders, one politician, two ministers, and the editors of the Cincinnati papers. I have come to the conclusion, from their testimony, that Mr. Nash is all wool and a yard wide, that he is implicitly believed in, and is rather reluctantly being followed and hoped for in his home city.

"What do I think of the Golden Rule?" a competitor of the A. Nash Company said to me in Cincinnati. "I'll tell you what I think. Within a year the Golden Rule will be a part and parcel of this business; that's what I think of it. It is the greatest thing that has been injected into industry in decades. The man's story is true, in every iota, and it is bound to spread." This manufacturer asked that his name be not used, but some of the others were not so chary about quotation.

Banks and bankers are usually charged by agitators with being about the most conservative and reactionary class in the community, the most unreponsive to liberal ideals and to any democratization of industry. How does the banker view such an apparently revolutionary doctrine as the Golden Rule in industry? I asked one of them, Joel C. Clore, president of the Washington Bank and Savings Company, this question.

"It can be, ought to be, and must be widely applied," the banker replied quick as a flash. "The Golden Rule makes a man a wonderfully safe proposition to loan money to, and as a banker I heartily endorse Mr. Nash's work. If we can get the employers of the country to see it as Nash sees it, and to adopt his plan, it will create a very different and desirable condition in the business world."

Mr. Clore, who is also the Cincinnati postmaster, elaborated a little on his idea. "The trouble in the past has been with that phrase 'the living wage,' which has been so loosely used. If a merchant were merely making a living, he would not be satisfied. And just so the laborer is not and should not be satisfied with only a living wage. He must make a profit. The employer who does not see it is short-sighted. It is this profit that makes prosperity. Some of the workers will put savings in the bank; others will buy homes; the standard of living generally will be raised. In the last few years a new feeling has come up that the workers should share in the success of industry—they don't want to control it, but they do want to feel partners. We find more and more employers realizing this as time goes on. Nash has shown how tremendously practical the plan is. As a banker I feel lke giving such a man unlimited credit."

The Nash plant is not a union plant. Cincinnati has had more than its share of strikes in the needle trades' unions in the past two years; the Amalgamated Clothing Workers' Union has been as militant, or more, in Cincinnati as elsewhere. It is very significant that this union has never given out any statement reflecting on Nash or his Golden Rule plan. This fact was pointed out by the editor of a local labor paper as a tacit endorsement of the Golden Rule by that very radical union.

Many of the union leaders of Cincinnati are enthusiastic over the non-union A. Nash company, and are looking for large things from it. "It is a move toward democracy in industry," Philip Ziegler, editor of the *Railway Clerk*, the official magazine of the Brotherhood of Railway and Steamship Clerks, declared. This union editor, as every other man talked to, was thoroughly convinced of Nash's sincerity of purpose, and, unlike some of them, believed that Nash was making big contributions to industrial peace.

"Democracy in industry is a very vague term, and Mr. Nash by his Golden Rule is doing a very definite thing. Nash is defining democracy in industry.

"If all employers were of the Nash type, the worker would be safe in their hands; all of them are yet not convinced of the practicability of the Nash idea, but I believe it will come. The best way to enlarge the Golden Rule to cover all industries is through organizations of employees taking it up, doing their own part, and insisting on its application.

"The employer is realizing that he must have the worker's interest, and he is also realizing and must realize that there is something more to labor than merely wages. Profit sharing is not enough; the workers should be part owners—and that doesn't

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*George F. Milton, Jr., is managing editor of the *Chattanooga* (Tenn.) *News*, of which his father is the principal owner. He was, as he says, "born with printer's ink on his fingers." He is a graduate of the University of Virginia, and served an apprenticeship on the *Washington Times* and the *New York Tribune*. He was in the Rainbow Division during the war, then in the Army of Occupation in Germany. He returned to take up newspaper work with his father in Chattanooga. After having heard Mr. Nash speak in his own city he went to Cincinnati as a newspaper man to find out what impression the Golden Rule experiment had made on the community. He sends this report to the *Leader* and we gladly print it, because we believe that in the Nash experiment and others like it is the hope of a peaceful issue of our present industrial conflict.—*Editor.*

mean control by any means; with a voice in the concern, the worker's vital interest is insured. One of the most important contributions in industry to-day is that of Arthur Nash. He is one of the Saints of Democracy. He has made the experiment, and proved it successful. I am convinced that he is absolutely sincere; he is a forward looking man, and we all are watching his work with the most intense interest."

W. E. Benton, editor of the *Labor Herald* across the river at Covington, Ky., was another who was watching the Golden Rule work with interest and appreciation; he gave a few of his ideas on the unions and the Golden Rule. "I have been watching Mr. Nash from the start, and am immensely pleased with the success he has had in working out labor problems," he declared.

A. L. Eiserman, assistant business agent of the Cincinnati Machinists' Union, also commented on the Nash plan, and admitted that the unions were watching it with great care and hope. The Machinists' Union is about the most powerful in the city; it publishes a weekly paper, the *Cincinnati News*. Mr. Eiserman, who is one of the editors of the paper, said: "Apparently Nash has gotten a fine idea. We are all watching it closely, to see how it turns out. The people at his factory all seem contented; his wages are good; we believe he is utterly sincere."

Yet another labor leader, who for reasons of his own did not wish to be quoted, when assured that his name would not be used, talked freely. "I believed in Nash from the start," he said. "The Amalgamated hasn't agreed with him yet, for it is a very militant union, but they have never said a word against him. That is significant. If they had had the least speck or flaw to find, you might be sure they would have made a big howl about it. The shop he runs is an open shop, a real one; he doesn't discriminate against a man because he belongs to a union. Nobody is barred from his factory.

"You know Cincinnati has had a bitter union war, and the Amalgamated, which is not affiliated with the American Federation of Labor, but was once an 'outlaw,' won out. It is a very radical group, but even when Nash's shop was an insignificant one, they didn't bother him. Labor has been often humbugged by so-called 'profit-sharing' schemes, and is very distrustful of them, but not a man has said a word against Nash, so far. The Amalgamated gave everybody but Nash a fine trimming, but they didn't close his shop.

"In the last two or three years the workers have been developing a desire for a voice in their industries; they don't want to dominate, but to have some say. This has, to my mind, grown up from the preachment of political democracy when America went into the war; but it can not be confined to politics; it is spreading to industry as well.

"The Golden Rule settles all questions of capital and labor; if capital and labor can get together on that basis instead of a basis of getting whatever we can get, the industrial problem is settled, and there is no further need for labor unions or leaders. At first the employers here disliked Nash's idea, but I can see it gently filtering through their minds, as they see that it is more financially and spiritually profitable than the old methods. The Golden Rule would resolve all labor troubles, and might do away with unions; there may be a few leaders who from that reason would fight it, as it would lose them their jobs, but I don't think they would have much effect."

What do Mr. Nash's competitors think of him? In inquiring into this, the writer expected to find a bitter opposition, almost hatred, and was agreeably disappointed. They by no means agreed with him, but respected him, and believed in his sincerity. Many of them believed that it was what they termed his "business genius" rather than the Golden Rule that had brought success to the A. Nash Company; others felt that it had been local conditions that caused the outcome.

Noah Davis, president of the P. H. Davis Tailoring Company, in the same tailor-to-the-trade line that Nash is in, declared his belief that Nash was sincere, and his business practises reliable.

"I believe he gives good values in his garments, and gives all his workers fair treatment. But I do not believe religion can be worked in industry. The volume of his output is the secret of his low price. His suits sell at $16.50 and $23.50 per garment; our line runs from $25 to $60. It is a higher priced garment, with more care in the making, and consequently can not be sold so cheaply. A man can not expect a $60 suit for $16.50; he doesn't get it. But I believe in a Nash suit a wearer gets splendid values for his money. And I am sure that he is absolutely sincere."

Officials of the Schaefer-Weedon Company, another firm of tailors to the trade, commented at some length on Nash, his plant, and his idea. "There are two kinds of clothing makers, those who put price before quality, and those that put quality before price. Nash appeals to the man who wants a suit at a low cost; we make for the man who wants a suit of the highest obtainable quality, regardless of cost.

"Nash's success is due to the values in his product, at the low price it sells for. These values in my opinion are due to his ability to buy in large volume and reductions in manufacturing expenses by reason of the enormous number of orders he has, the large output he has, and of course the Golden Rule is the reason for the lower manufacturing costs.

"The Nash personality injected into the Golden Rule has spelled success for him. The Golden Rule is, boiled down to essentials, fair dealing, and fair dealing is applicable to any trade. Nash has a spirit in his plant we have not yet gotten; in fact no plant in the country has it. I believe he is the only 'Bolshevik' in that factory; he tells his workers so. He has the absolute confidence of his men. He will excuse himself from any man to whom he is talking, to talk to an employee.

"In my opinion the Golden Rule is the only answer to industrial warfare. Capital is greedy, but no more greedy than labor. Fairness is the big thing; it really is all there is to life. And Mr. Nash in his plant has demonstrated that real fairness is profitable both in the spirit and in the final selfish end, the balance sheet."

An official of the A. Bloch Company, also tailors to the trade, talked to me about Nash, his idea, his

sincerity, and his work. "I know Mr. Nash is absolutely convinced of the essential fairness of his plan," he said. "We are not. We don't know what is the best thing. Frankly, all manufacturers and all employers of labor are looking for the ideal way of solving all problems. We all want to be fair, we manufacturers, and the labor men too, I believe. It may be that Nash has the solution. I don't say he hasn't. He may have it. So far his plant has been a tremendous success. But it is yet a young plant. It is not ten years old. In my view, to be a demonstrated success, a business has to pass through several periods—a financial stringency, such as that of 1907, a period of tremendous inflation as that of 1918-1919, a crisis of deflation, and then of expansion again.

"When the Nash concern has passed through these, I will say that it has demonstrated its success. We are all willing to be convinced, but think it is a little too early yet. There is no question of the success that so far has been made. But I consider the work still in the experimental stage."

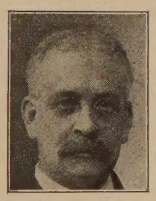
And to offset this comes another tailor to the trade, who did not wish to have his name used, who said: "The spirit that Nash has got in his plant has got me guessing; it has me wondering whether he hasn't found the solution of the problem; my partner and I have talked it over, and within a year the Golden Rule will be found in our business as it is in Nash's. Of course, the details will have to be worked out somewhat differently, but that essential spirit of fairness, applicable to any trade, and to sharing with the worker, making him a sort of partner with us, we can, must, and will use."

His partner, who was in the office at the time, added his own view. "We must have the Golden Rule, we need it, as all businesses do. We want to be fair to the people who make our goods, the people we buy from, the people we sell to, and ourselves. And that, in our eyes, means the Golden Rule. A man can not take anything with him when he goes to his reward. A satisfied life here before is recompense enough."

Thus we find Cincinnati's reaction to Arthur Nash. As Mr. Clore put it, "Nearly everybody here thinks he is the greatest man in the world. His Golden Rule plan can be, ought to be and must be widely applied." Some of his competitors are taking it up, most are yet unconvinced, but hoping for conviction to come. Labor is convinced, and hopeful. Ministers tell Mr. Nash: "There is more real Christianity in one of your employees' resolutions than is preached in all the Cincinnati pulpits in a Sunday."

Editorial Correspondence

From the Southland



TO gossip is a sin! I have preached against it in the days of the long ago, and thereby hurt the feelings of some very estimable people, and I shall probably preach against it again, and yet again. But like most minor sins, gossiping is not altogether unpleasant, and there are circumstances under which the vice comes very near to being a virtue to those who are hungry for the intimate news of things doing and done, in places and with people with whom our relations have been, or are, intimate. We all have a soft side towards this pestiferous sin and are not reluctant to indulge ourselves.

For instance: Here I am far, far from our Northern home and associations, and far from any church fellowship, and there came into my hands, from the same mail, two letters. One was from a distinguished scholar, and after the formal opening it plunged into the discussion of a deep problem of socialized religion. Now, I know perfectly well I should have been thrilled to the heart by the compliment to my keen intelligence, and should have plunged into the profound depths of the great message. And I might have, if it had not been for that other letter, which was from a jolly good friend who just rambled on, page after page of delicious gossip about the folks at home, and all the changes that were gojng on in the churches round about. To tell the truth, I put aside the heavy letter, and sat back and enjoyed every word of the light one.

I am not so very different from other men who are just like me! When I get genuinely hungry for "the human touch," I can get along for a considerable time without plunging into the abstruse; I can swim in the depths if I wish to, but sometimes I like the fun of paddling about in the shallows near the shore, and splashing myself and others! The way I hunt the home newspapers for gossip, the way I squeeze letters to get the gossip in them, indicates an elemental disposition towards this common and alluring vice! And therefore it is not surprising if occasionally I indulge myself, but wholly for the pleasure of others!

Yes, we are having weather every day, but it is not easy for the habituated Yankee to get used to it. Physically we can, being rapid-change artists, adapt ourselves, but in the back of our minds there is always the apprehension that we shall wake up in the morning and find the water pipes frozen, and contemplate the strenuous exertion of the other fellow shoveling the snow from our doorstep. But days come and go, each one more comely and smiling than the last, and, even if we can not get mentally adjusted, we are beginning to think of life as one rare day in June, and call the calendar a base deceiver. The air here is perfect; it comes off the ocean and over the bay and caresses one's face with the fingers of love; there is no reason why the most grouchy pessimist should not be happy. Now I am neither grouchy nor a pessimist, and besides that I am reconciled to prohibition, but there are times when I literally crave the tonic of a breath of air with fully two and a half per cent of snow in it! But when some good friend comes along in a big automobile and wheedles me away over matchless roads, under the palms, where ribbons of flowers border the way, and acres of orange trees swing their golden censors, then am I philosopher enough to declare my independence of the stimulation which requires zero weather to stimulate. Sometime I may buck the

snow-drifts and slip on icy pavements again, but just now I abandon myself to what is, and lo, it is very good.

There come a few shadows in our sunshine, though it takes them a long time to reach here. It was weeks after it happened before we learned of the death of Levi Powers; and I do not know anything yet save that my good friend was, and is not, and life is not the same without him. I always counted it my good fortune to claim a friendship with him so strong that we could differ even to the point of quarreling, and keep on loving just the same. In spite of an impetuous temperament which sometimes led to extravagances of speech, he was one of the fairest men I ever knew, and if one were honest in his position he could be sure of justice at the hands of this man after a while, if not at once. He was loyal to his friends and would work for them, fight for them and sacrifice for them, and all who knew him to love him, will mourn his departure. Our Church has met with an irreparable loss. He was a splendid balance-wheel. While classed with the "radicals," I believe his largest task was keeping his friends in line with the elemental religious mission to which the Church was committed. He was full of surprises. I know it was startling when he revealed to me one time his profound belief in the orderly service of religion, even going to the extent of urging a rational ritualism. I believe he did more for the young men in our ministry than all the rest of us together; he was an inspiration to the heroic, yet with a prudence which held in check extreme action. Few men have such a record of constructive work in the ministry; every church where he ministered was stronger when he left than when he came. Verily we all must remember this man and minister with deep gratitude, and in what seems to us his untimely passing our hearts are touched with loving sorrow.

The soil of Southern Florida is what is called loose; it does not seem like soil, but more like rock and sand, and yet things grow. It is a fact that in many places a hole is dug in the rock, which is like a very soft limestone, with traces of shell; in the hole a little real earth, imported from somewhere, and a bit of fertilizer from the store are placed, and the tree set, or the seed planted, and then, marvel of marvels, growth follows, and fruits in their time. Sometimes I think the human conditions are similar. With people from all over the world, with tastes and convictions varied beyond measure, there must be something to tie all these differences together. It is not easy starting anything here, educational or social or religious, for the population is not co-ordinated, it is like a pile of sand, and shifting sand at that. But as with the native soil, which is not soil, when it is prepared, we get a tropical growth with all its beauty and fruitfulness. We have good schools here, we are building fine social institutions. Many churches have already built themselves into the community, and here we are planting the seed of a Universalist church, and it is beginning to take root. And I want to gossip a little about it, being assured that the readers of the *Leader* have reached the same sinful state as the editor, and will enjoy it more than they would a sermon, even if he preached it!

We have a church organization, we took in ten new members the first Sunday in the new year, and we shall take in more at the next communion. The women of the church are organized in a Mission Circle and are at work in a splendid spirit. Mrs. C. E. Rice, a member of our National Board, spoke to the women when they met two weeks ago at the home of Prof. C. M. Knight of Akron, O. Mrs. Knight was the gracious hostess and the meeting would have been creditable for some of our big Northern churches, in numbers, spirit and achievement. At the next meeting, at the home of Mrs. J. A. Gates, the organization was completed, and our women can count another Circle, in their Crusade.

On Laymen's Sunday we had four laymen on the platform, three of them making fine addresses, and the other having charge of the singing. These men were Prof. C. M. Knight, Dr. A. L. Evans, Mr. E. E. Wooley, and Mr. L. D. Gates.

We shall have a Sunday school as soon as we can secure a place in which to hold it. And we are scouting about for a church site.

Let no one imagine from these few details that the work here is any more than just begun. There will be a very small congregation when the rush of tourists is over, but it will be representative of the best in the city. There are years of work ahead of us, but success is assured. We have a splendid board of officers, and with the continued encouragement of this tremendous procession of visitors, and of the powers-that-be officially in our own Church, Southern Florida is going to do her part in the great Crusade. If we can "carry on" under our present handicap of an hour for service which, under conditions existing here, is almost prohibitive of large attendance, with absolutely no conveniences for any other meetings than the one formal service, when the time comes for better facilities we shall take our place among the strong churches.

And then! If we would be strong and continue strong we must branch out into all these growing cities which line the coast for five hundred miles. The other churches here are placing their missions in the rapidly developing suburbs, and as soon as we get our feet planted, we must do the same. No church will ever live, and does not deserve to live, that is not a missionary church. I have never felt any occasion for apologizing for the Universalist Church or thinking of it as a passing incident in religious history. It stands for something elemental and something eternal; it is different from other Churches, it has a unique message, it fills a place none other can fill, if it fills its own place. It is big enough, and broad enough, and liberal enough to satisfy the religious needs of all. We have but to mind our own business and we shall have all the business to mind we can attend to. But I did not mean to fall into the sermonic style. You see I have been preaching on the topic, "Not Too Many Churches," and the newspapers have given it great publicity, and I am convinced, even if the city of Miami is not, that this great city needs, more than anything else, a big, efficient, working Universalist church, and that is what is on the way. And if any of you Northern Universalists are coming this way, be sure to drop in and see us.

F. A. B.

The Universalist and Lent

The Rev. Harry Westbrook Reed, D. D.

THE Lenten season is receiving each year a more wide-spread and saner recognition by the people inside and outside the churches. Among our Universalist people there is a growing disposition to observe it in some fitting and profitable manner. It is winning its way into the life of our churches, and its observance is considered more and more established in the calendar of our church year.

Let us not shy at the word because of its ecclesiastical associations. There are some who do, and perhaps we all have at times. But with the possible exception of Children's Day what feast or festival is there in our Church which has not had its ecclesiastical associations? Easter is still observed by those who believe in the resurrection of the body. Christmas is celebrated by those who believe in the immaculate conception. All Souls Day is a modification of the old All Saints Day. Even Sunday itself is to many a day of religious ceremonialism. It is also true with the rites of the church. To us the bread and wine at holy communion are symbols and not the real body and blood of Jesus. To us holy baptism is a dedication of childhood to God and a time when parents assume the vows to bring up their children in the Christian life, while to many others it is a saving grace. The fact that Lent has its ecclesiastical associations should be no barrier to any Universalist, if he wishes to observe it.

The fundamental needs of our people do not differ radically from those of other communions. The difference is that of the temperament of our people, who respond more readily to simpler forms of religious exercises. They do not require and no more do they tolerate the extremes of sacerdotalism or revivalism. The sad result of this is that many Universalists seem to assume they do not need any such exercises at all. This is lamentable, because it is fatal to spiritual culture. Far too many neglect or tacitly refuse to consider soul culture seriously. But no artist or literary man, no, not even a prize fighter, ever distinguished himself without taking his work seriously. Is the growing of a soul less important? Rather is it not our chief aim? Like the shoemaker we may be in business to pay expenses, but our one all important work is the development of our souls.

The Christian Church, with the vision and the teaching of Jesus as a guide, and his spirit as the great dynamic, has undertaken to provide for the religious needs of men. In its yearly calendar there are many special days and seasons. Lent is one of them and offers an unusual opportunity for an organized and intensive religious work.

Lent is a state of mind. People approach it expectantly. In most communities social activities are reduced in number, if not wholly omitted. The people's attention can thus be gained and held more easily by the church. With its increasing recognition and observance Lent has a spirit which is distinctly religious, and it has been my experience that during Lent people respond more readily to the religious appeal than at any other time of the year.

Special Lenten services, therefore, are appropriate and very beneficial. Many begin on Ash Wednesday and hold such services each week, with perhaps additional services on Maundy Thursday and Good Friday. Others prefer a series of such services during a single week, perhaps Holy Week. Each church can easily determine the time best suitable for this work.

Confirmation classes offer rare opportunities for the minister to instruct his young people in our distinctive doctrines, the significance of church membership, the use of symbols and the meaning of the devotional life.

An afternoon service once a week, consisting of a brief organ recital, of Bible reading and interpretation, and prayer, is a method of spiritual culture only too often neglected in our churches. All of these methods for intensive religious work are used by the writer with great profit.

Lent is profitable for introspection. All need to look within for an awakened "consciousness of incompleteness." No one is so pure that he can not find within himself an uncultured faculty of the soul. We need to compare our spiritual life with that of the Great Master, for a new valuation and knowledge of ourselves, that we may select such culture as the soul may demand. In this we need to be honest and sincere and to accept fearlessly the fact of any weakness or unrighteousness such a comparison might reveal. As a commemoration of the trial of Jesus, when he was preparing himself for his great ministry, our own character-study should be Christlike in honesty and sincerity.

Lent is a time to "stop." This is the word we see in big letters on the state highway when a sharp turn in the road occurs. Many go too fast along the highway of life, in the mad rush of every business day, in the whirl of social activities and in the desire for the accumulation of "things." Stop! Be still! Get your poise! Lent gives you special opportunity for soul culture.

Lent is the time for serious thinking. Man's ordinary days are so full of activities he has little or no time for reading, which has its spiritual as well as mental benefits. My suggestion is that you secure three good books, not fiction nor history, but books of religion. They can be secured from almost any library or book store. Read them and ponder over their chapters. Read the Bible. Do not try to read it all, but select one or two of the Gospels. Or, follow some one of the daily Bible reading courses. If you like something very practical and if you would enjoy an up-to-date sermon written twenty centuries ago, read the book of James. You can read it in one sitting. If you should read or study (with the use of a good commentary if you wish) no other book than the book of James, and could get at the heart of its teaching, your inner life would be greatly enriched.

Lent is a time for meditation. Life is so full of noise, clatter and bluster one finds it almost impossible to meditate. Even when we do have the privilege, we do not meditate about the serious things of life.

How much time have you spent meditating on spiritual things, the soul and your duties involved in its development? To meditate is to get at the heart of what you are thinking about. How many are there who think beneath the surface into the heart of genuine spiritual culture? The success of cheap literature, the crowded movies and the limited sales of volumes of essays are evidence of shallow thinking. Men need to stop thinking in headlines and get into the heart of some of the great personal problems of life. Lent will mean little to you if you do not take time, at least a few moments each day, for meditating upon some of the great things of God, the searching truths taught by the Great Teacher and how best you can strengthen and enrich your impoverished souls.

Lent is a time for prayer. This is the exercise of the highest faculty of the soul. The prayer life is the pure life, the love life and the strong life. In its mystical power prayer opens the windows of the soul, into which flow the purifying influences of the Holy Spirit of God. It develops in the soul the consciousness of God, reveals to our limited sight the path of duty and gives a certain intensity to the acts of the will which nothing else can give. Soul culture is as dependent upon prayer as our mortal bodies are on food, and even as we find the world to-day there is vastly more need of prayer than bread. There are more hungry hearts than there are hungry bodies. How often you are forced back upon Jesus' teaching, which came out of the crucible of his soul's tempting experience, that man shall not live by bread alone! This fact is not a matter of mere passing assent or belief. You know it! You know also that discouragement, much unhappiness and a great deal of crime and vice come from soul weakness and impoverishment induced by spiritual starvation. Your soul becomes weary and grows weak just as your arm does, when it is unnourished and unexercised. Prayer will feed you with the bread of heavenly manna, invigorating and reinvigorating your weakened soul, renewing its strength, courage, and purity, and making real its faith and hope.

I trust no one will be so mistaken as to think that Lent is a substitute for religious culture the rest of the year, and that I urge a strict observance of the season because it will give you more liberty when it is over. That some have so thought can not be denied. But nothing does greater injustice to the real spirit of the season, and to the church which fosters its observance. For that matter the same accusation could be brought easily against all religious practises urged by the church, even to the attendance at Sunday services. We need to study the season with open minds if we would know its rare privileges and opportunities. We need to get into the heart of Lent, and to feel the refreshing and cleansing power of its spirit, imparting its spiritual vigor when applied to the need of the soul.

Tufts Honors New President

AN impressive and memorable tribute was paid to John A. Cousens, the new president of Tufts College, when, on the evening of Feb. 8, the faculties of all its schools assembled for the first time in the history of the college in Hotel Vendome, Boston. Seven sister institutions sent their representatives to greet him. Nearly two hundred of the teaching forces of the college were there, to shake his hand and wish him well.

The strong Universalist tradition of the college—the tradition which forms to-day the background of its religious thought—found expression in the toastmaster, selected by the committee of college deans who were in charge of the event, Dr. Lee S. McCollester, dean of Crane Theological School. A happier choice could not well have been made. He presided at the guest table with urbanity and graciousness, greeting each distinguished speaker in turn in the most fortunate phrases tinged delicately with humor.

The greetings of the faculty were expressed by Prof. Charles E. Fay, Litt. D., dean of the Graduate School, who gave a rapid sketch of Tufts history, colored by delightful reminiscences chosen from his own rich experience. Mrs. Caroline S. Davies, dean of Jackson College, spoke for that institution; Mr. Harold E. Sweet, Tufts '98, former mayor of Attleboro, spoke for the Trustees; and Dr. Timothy Leary for the Dental and Medical Schools. From the sister institutions, greetings were brought by Dr. Payson Smith, Commissioner of Education for Massachusetts, who in 1903 received an honorary degree from this college; Prof. Elihu Thomson, acting president of M. I. T.; Prof. William F. Warren, dean of Boston University; Prof. Arthur O. Norton, representing Wellesley College; and Dr. A. Lawrence Lowell, president of Harvard University.

President Cousens, after expressing his gratitude to the speakers for the kind greetings they had brought him and eulogizing the loyalty and devotion of the members of the Tufts College faculties, spoke of the importance which he attaches to physical education and a thorough study of the English language.

"I believe that physical education and the study of the English language should be the fundamentals of every college course. I believe that these two should be required subjects in every year. I believe that they should be major requirements and that all others should be subordinate to them. There should be no pass men in these courses, but the work should be of honor grade.

"In the days before universal education when school privileges were available only to the few, education set an indelible stamp upon the scholars. They bore a hall mark distinguishing them everywhere. To-day, when every one may know a little about something, I want the hall mark of the college graduate to be the knowledge of the English language, its literature and its uses. Is it too much to expect that college graduates, a relatively small group, specially endowed, specially trained, the ultimate product of our educational system, on whom and for whom many thousands of dollars have been expended, shall know their own language? Really know it, I mean. Just a collection of academic credits in English courses will not satisfy. Just the evidence of so many disci-

plinary hours will not satisfy. Just the evidence that the student has been subjected, so to speak, to an English bath, thereafter displaying some such subtle change as may be noticed in wet paper dried again, will not satisfy. But a real habit of reading established, a real knowledge gained of the masterpieces of English literature, a real vocabulary acquired, a real familiarity with the structure of the language, a real interest in the subject which will last through life. Such results can not be obtained unless our English courses are changed, both in quantity and quality. Such a result can not be attained until every course in the curriculum is correlated with the English courses.

"Physical education, it seems to me, is in an inchoate state. So far as I am aware, the full scope of the subject is not yet anywhere comprehended. But a ferment is observable, widespread, and likely to bring soon some astounding results. Since history began, a vast amount of attention has been given to the training of the body for special purposes; very little to the training for life. We manufacture athletes, following exact formulas which are the result of age-long periods of experiment, but we observe that very often these processes are the very worst preparation for life. When the new science of physical education is developed, I fancy, the courses in hygiene will receive the emphasis now given to the competitive games. Our present system is too much like the Arab watering his camel: one big drink at the beginning of the desert journey, and then never again. We shall need to experiment long and carefully, before we can be sure we have physical education on a scientific basis. We shall find, I think, centered in it a very large part of that intangible something which makes college experience valuable for its own sake. Surely, since the relation of the physical, mental, moral, and social conditions is firmly established, it is unthinkable that we shall longer neglect to provide the flower of our youth with the best physical education possible! It is certainly one of the fundamentals."

A reception to President Cousens and Mrs. Cousens was held before the dinner. Dean Charles E. Fay and Mrs. Fay, representing the hosts, and the invited guests were in the receiving line. The ushers were: Profs. William H. Reed, William F. Wyatt, Edwin B. Rollins, Howard H. Carroll, J. Louis Keegan, and Mr. David M. Cheney.

The hosts were the four deans of the schools: Deans Frank G. Wren, Liberal Arts, Lee S. McCollester, Crane Theological, Charles E. Fay, Graduate, and Gardner C. Anthony, Engineering, who acted as chairman.

"The Human Costs of the War"

The Rev. John Van Schaick, Jr., D. D.

I WANT every Universalist minister to read "The Human Costs of the War," by Homer Folks. In that way, at least, I want every Universalist layman to get something of the spirit of this book. If the old theological hell is not quite so much in evidence these days for us to blaze away at—here is a real hell of our own making, that we all know something about.

I am classified among the optimists, and I am inclined to think well of my fellow humans, rich and poor, but I am certain that there are many people who want war. No matter what they protest to the contrary, down deep in their hearts they want the power, the glory, the adventure, of war.

In their relations to the rest of us, they make us look like Rube Goldbergs, "Boobs." We let them make the plans, conduct the propaganda and create the situations so that they can pull off what they want and when they want it, while the rest of us shout and kiss hands like Greeks welcoming home their king.

Now there is one sure antitoxin for all this war madness, and that antitoxin Homer Folks gives us in this book—facts about war. Calm, cool, collected, never exaggerating, always interesting, always effective, he is the same Homer Folks some of us saw in action in France as Director of Civil Affairs of the American Red Cross and later as special Commissioner of Southeastern Europe.

David Starr Jordan says of the book: "It is an indictment of war from the side of those whose only part in it is misery and death, the bereaved, the fatherless, the homeless, the diseased, the enfeebled, the crippled, the bankrupt: necessary by-products of the ghastly scourge. And no more terrible exhibit of the nature of war has been written, not even by Philip Gibbs, Barbusse, Latzko, or Duhamel."

What makes it more powerful for thoughtful people is that it is a straightforward statement without any emotional appeal except such as the facts themselves make.

Colonel Folks gives us first a picture of the world in 1914, and of the progress we had made: "Life was already being made longer, happier, richer. The warfare against disease was civilization wide. It was a slow fight and a long one, but it was winning."

Then he tells us how this world movement for health was stopped, how war is the baby-killer, how all the old pests and enemies of mankind took fresh hold. He gives us the story of "Serbia: the Cost of Aspiration," of "Belgium: the Cost of Decision," of "France: Her Supreme Sacrifice," of "Greece: the Cost of Indecision," and of "Italy, Where War Wipes Out Two Margins."

England appears only incidentally. Her tremendous labors and sacrifices are worth a chapter and Colonel Folks agrees with me, but he had no chance to study England at first hand and in this book he gives us only the results of a personal investigation in all these countries.

"War and the Children," "War Exiles and Home Coming," "War, the Friend of Disease," and "Civilization's Indictment of War" are the closing chapters, and each one is a powerful club hewed out by him for us to use in our work.

I confess that I am not attempting to review the book from the standpoint of a literary critic, but rather

from the standpoint of a Universalist minister with heart on fire against the unreason, the brutality, and the self-perpetuating power of war.

But what could I say more even as a literary critic than that he tells the truth, simply and clearly, in an interesting way, and makes a powerful impression?

The book is published by Harpers at $2.25. If any Universalist minister wants to read this book and can not afford to buy it or can not get it out of a public library, I will lend him a copy if he will write to me at 1417 Massachusetts Ave., N. W., Washington, D. C.

Christmas in Tokyo

The Rev. Samuel Gilbert Ayres, D. D.

JAPAN surpassed itself in weather conditions in and about Tokyo for Christmas. The day itself and for a week before the sun shone with undimmed luster. This could not but add to the rejoicing which always comes with this greatest of the Christian festivals. It assisted us in our preparations, and added to the number present at our exercises and services.

In the afternoon of Sunday, Dec. 19, the Blackmer Home Sunday school had its annual Christmas exercises. The parlors of the Home were tastefully decorated, a live Christmas tree, roots and all, occupying a conspicuous place. It was attractively trimmed and at once caught the eye of all who entered the rooms. But neither decorations nor tree was the outstanding feature of the occasion. That was to be found in the more than one hundred children who sat on the floor, whose faces shone with interest and gladness because the spirit of Christmas was manifest, and they were present to enjoy it. A long program was given under direction of the teachers of the school, all of whom are girls in the Home. Everything moved smoothly, and the large number of parents and friends present frequently indicated their satisfaction and approval by hearty applause. At the close of the entertainment gifts were distributed.

On Christmas evening the Sunday school at the Central Church had its Christmas entertainment. About 150 children and 200 adults were present. Not only was every seat occupied in the auditorium, but many stood throughout the exercises. Mr. Terasawa, with some of our young men, had spent the afternoons of the week in decorating the church, and they had produced a most pleasing effect with a multitude of silver stars, festoons of red and b'ue paper and a canopy of blue sky over the pulpit platform studded with bright stars, among them being the great, beautiful Star in the East guiding the wise men. To the left of the platform was the Christmas tree lighted with electric bulbs. The exercises lasted over two hours, but held the close attention of the large number present. Santa Claus, looking very much as though he came direct from America, appeared on schedule time, and distributed presents from a Christmas Box which seemed to hold even more than the bag he generally carries. He seemed not only to have something for every one, but a half dozen articles for certain persons, among them being your missionaries. Among the most pleasing features of the evening was a short address made in reference to the good services rendered the mission by the *ojisan* (sexton) Mr. Yamamota, who for more than fifteen years has lived at the Central Church. He was presented with a sum of money contributed by the members. Another feature was the music given by the Wasada University Mandolin Club whose manager, Mr. Hasegawa, has recently become a member of the Central Church.

On Sunday, Dec. 26, Christmas services were held in the church. There was a special anthem by the Blackmer Home girls and a Christmas sermon by Mr. Terasawa. After the sermon Dr. Ayres received eight members into the church, four young men and four young women. Among them was Mr. Terasawa, who was received by letter from the Congregational church. Communion was then observed, Dr. Ayres being assisted by Mr. Terasawa.

Our Christmas activities closed with a social given by Mrs. Ayres to the young men of her Bible class at her home in Oimachi. The evening was spent playing games, singing, and in listening to some excellent music given by some of the young men on flute and with harmonica. After some simple refreshments Dr. Ayres offered prayer and *"Sayanara"* was said

We are now facing the tasks of the new year. From the good work being done by the Foreign Mission Board, and letters received from the churches at home, we look forward with confidence and courage. We are assured of a larger income; now we await the word that some of our earnest, consecrated young people have responded to our call for missionaries, and will be ready to come in the near future. With more money for our work, and a sufficient force of missionaries to enable us to enlarge the sphere of our activities, we should make steady progress in the doing of larger things for our Church and for Japan.

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IN REGARD TO MISS WOODIS

REQUESTS for information regarding Miss Ruth G. Woodis, our worker in the Near East, are constantly received from friends in all parts of the country—friends whom she never has met but upon whose interest and affection she has established a permanent title.

We publish every item that we receive, but we knew that there would be no communication with her during the winter. The following extract from a letter just at hand from the Near East Relief will make the situation clear:

> "We would be very glad indeed to keep the Universalists informed about Miss Woodis if we had any information to give. Miss Woodis was assigned to our most interior station, Harpoot, which is, for six months of the year, literally cut off from communication with the outside world even under the most favorable conditions, and now that nothing in Turkey is as it used to be the possibility of getting information is worse

than ever. For some eight or ten months we have only had one piece of news to send Miss Woodis' parents, and that was very recently when we were notified that Dr. Ward and Mr. Hopkins had been able to reach Harpoot and had found the personnel safe and well and they had sent greetings to their families and friends. We do not even receive reports of the work at Harpoot, consequently we can not give out any facts which we can connect with Miss Woodis."

* * *

PARABLES OF SAFED THE SAGE

The Parable of Keturah in the Blue Dress

AND Keturah we were invited to a Reception. And Keturah inquired of me, saying, Which dress shall I wear? Shall it be my New one or my Blue one or the One I Wore Last?

And I said, Let it be the Blue one.

And she said, I will wear All Three.

For this is our Little Joke; and her New Blue Last Worn Dress looketh good unto me when Keturah hath it on.

And I said, There will be no woman there so fair as thou. For her Cheeks were red, and she stepped off as if she were Sixteen.

And she said, O my lord, there is nothing more pleasing unto a woman than to look well in the eyes of the man whom she doth love. Nevertheless, I can not forget the years nor the grey hair which the years have brought. God grant I may always look well in thine eyes.

And I said, Sure thing.

And I said, There was once a Prophet named Mohammed; and there are those who think that he was a False Prophet, but that concerneth not my story. And he had a wife whose name was Kadijah. And it came to pass after long years that she died. And he despaired of filling her place with any one woman, and he married many wives. And one of them was his Favorite, and her name was Ayesha.

And it came to pass that Ayesha inquired of Mohammed, saying, Am I not very beautiful? And he said, Yea.

And she inquired, Dost thou not love me? And he answered, Yea.

And she said, Am not I thy Favorite? And Mohammed looked around to be sure that none of his other wives were listening in, and he answered, Yea.

And she inquired yet further, Dost thou not love me more than thou lovest any of thine other wives?

And again he looked around, and he answered, softly, Yea.

And if Ayesha had been wise she would have stopped there. But there was one question which she wanted to ask more than all, and she made the mistake of asking it.

And she said, O Mohammed, thou great and noble man, dost thou not love me more than thou didst love Kadijah? For she grew old and had wrinkles and grey hair, and I am young and fair.

And Mohammed answered with a Great Oath, and he said,

Nay, by Allah! For she it was who first believed in me!

And I said unto Keturah, Though all the fair women in the world were placed in line, and I were led admiring down the length of it, yet would I find no one among them all who could create for me the memories of our struggles and anxieties and economics and our meager triumphs and our sweet and holy joys. Thou in thy New Blue Last Worn Dress art unto thy husband the fairest among women.

And Keturah said nothing, but she found my hand as we walked away together, and she gave it a little squeeze.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

MARCH 6—JESUS AMONG HIS FRIENDS

Matthew 26 : 1-13

Humanity's Best, Sacrificed

"The Son of Man" is the favorite name of Jesus for himself. Most of us are agreed to emphasize the "The" as well as the rest of it. He stands out above the rest. Therefore we accept his spiritual authority and leadership. He is type of humanity's best and being such he went to sacrifice. Went to sacrifice for the sin of humanity. Yes. Because of it, or to show the way out of it, as you will. In any case Calvary remains the sacrifice of humanity's best. He plainly tells his disciples what is to take place, according to the record here. Read over the fifty-third chapter of Isaiah as in study you see Jesus approaching his sacrifice. The best that the human mind can think or know comes out in his teaching and his life. But who believes the report? as Isaiah asks. Or again, to take the prophet's word, "When we saw him, we hid our faces from him, there appeared no beauty that we desired in him." He just didn't appeal to men. But to-day men are seeing that in him, as in humanity's best, lies the only way of world salvation. How human it is to sacrifice our human best. The boy tries to avoid learning his lessons in school. Yet it is the best for him. Herod finds himself asked for the head of John the Baptist, and did not want to give it, but was bound by a promise. He had by yielding to temptation placed himself where he had to sacrifice the best. Sin works that way. Great principles admitted to be right, like the Golden Rule, are not adopted and put into action, just because we are negligent. To make these operate looks too much like work. So we remain idle only to find later that we have sacrificed the best without any deliberate intention to do so. Even great liberties, once fought for and gained, are not maintained save by "eternal vigilance." For instance, the Magna Charta of England established principles for which Americans in 1776 had to fight again. They had been sacrificed by negligence. No laws prove a substitute for that vigilance and service.

Enemies Assemble Together

One advantage of regularly assembling ourselves is that it keeps in mind this vigilance that is so vital. The foes of righteousness do not forsake the assembling of themselves together. They are ever on the job. One reason of church inefficiency is that it is so difficult to obtain action in which all participate. This is so because it is hard to reach all at once. A high percentage of church attendance would offer opportunity of doing many things without too much delay. The foes of righteousness, being assembled, seek unguarded moments. They do not court publicity. They prefer the quiet methods. Jesus classified them when he said they that do evil hate the light neither come to it. One of the great enemies of progress is the group of narrow people who will not come to the test of open argument. The *Christian Century* recently advocated publicity as a whip to drive narrowness out of the churches. Churches that are of narrow type dodge analysis of what they stand for. The Y. M. C. A. allows folks to believe that it is open to all creeds, when it is only open to many on a basis of associate membership. Any groups that prefer secretive methods are really foes of the highest human progress

and the plans they follow again crucify the best humanity knows. Here is the strong contrast of the lesson. Jesus with his friends telling them he is to be sacrificed and somewhere else gathered are his enemies trying to plan his death.

The Waste That Is Worse

Into this home scene where Jesus is with his friends comes a woman who anoints the head of the Master with precious ointment. She brought the best she had. It was typical of love as presents always are. It was an evidence of thoughtfulness. Many really love, but they forget the little tokens of it. It was an expression of feeling and therefore typifies the emotional in religion. War taught us that fighters need evidence of how the folks back home feel. So spiritual front-line folks need something of the same kind. Occasions of emotion have been abused but perhaps we should for ourselves consider whether there is not an opposite extreme that is even worse.

Perhaps the worst waste humans can make is to crucify the best of their emotions by neglect, allowing these springs of kindness to dry up by non-use. Compare in teaching the voluntary tribute of an individual, unheralded, with ceremonies of public nature planned for exercising the emotions: public meetings where we deliberately invite the compulsion of emotion to secure an action even of religious nature. Compare the gift of this woman with the ostentatious extravagance of the rich. The test must rest as always in the spirit with which the act is performed. There is no sign here that the woman wanted to show off or that she "had any axe to grind," that is anything to ask of Jesus. She simply expressed her own affection in a home.

Flowers to the Living

Jesus declared her work a good one. Testimony of a soul that has been reached and inspired eases the burdens of a leader in a hard place. It was a good work for herself because there is always a deep satisfaction in an unselfish deed humbly performed. It was a good work on the disciples' part because it brought to light their wrong estimate of kindly acts. There is so much indignation, like theirs, which is misdirected. Picayune wrath over insignificant details has caused more trouble than anything else in churches. His life was about to be given up and the disciples start an argument about the expense account.

Christ and the Poor

Jesus does not prescribe poverty as unabatable. He rather suggests that the treatment of human love, such as this woman has demonstrated, is what the poor need. That is not an argument for spilling precious ointment on the heads of the poor when they need food, but that we should sense their need and meet it. We should do our part to relieve the poor, but doing that is no substitute for the personal relation which we have with the Christ as his friends. Abolish the custom of that personal relation and the good works for the poor will soon cease to be done. The spirit of this woman's gift is some like that of a cup of cold water which, given when needed, Jesus said, shall not fail of reward. How little that had registered with the disciples is shown by their attitude. Devotion in deeds is more than argument and goes farther than complaints.

* * *

THE MURRAY MEMBERSHIP AND CONSTITUENCY CRUSADE

Every Universalist can do something in the Crusade. This means *you*. If you are in a parish with a settled minister your part is easy. If you are in a church that is temporarily closed or dormant because there is no settled minister your duty is not so clear and not easy, but a duty you have just the same. You might do what a woman, thus situated, in one of our mid-western parishes is doing. We sent her a package of membership and constituency cards. On receiving the cards she wrote us as follows:

"Your letter and cards received. Having no minister we decided to work the Crusade ourselves. We do not know where we are to get new members, but we are going to work and pray for results. I was on the verge of writing for some cards when we received your package."

It is worth a good deal just to start something like that in the church regardless of what the results are, but the results are bound to be good.

The Crusade Chairman in one of our churches, an enterprising young man, has put his teams at work on the telephone each week in an effort to boost church attendance as a starter toward the membership campaign. All of the uncertain ones are called up every Friday or Saturday by a team member who appeals to them to be in church on Sunday.

A few of the ministers have expressed themselves as being relieved to learn that they are not of necessity expected to adopt some one of the methods put out by the National Crusade Committee, to be in good standing. All we are after is to get our churches to make a *very special effort* for members and constituents during the Crusade, if not in the ways suggested, then in their own way. Our only plea is that all will make the attempt in some way.

Since notice was sent out to the effect that beautiful banners will be awarded the victorious churches in each of the specified groups, some pointed questions have been asked concerning our definition of active membership on October 26, 1919. Manifestly all churches contending for banners must figure the membership on the above date in accordance with the same rulings. Here are a few of the questions and the answers given:

Question: "Should the aged and shut-in, who can not be active, be counted as a part of the active list with which our churches start out in the Crusade."

Answer: "Yes. All shut-ins and others who in some way keep up an active interest should be counted."

Question: "Should those out of town and thus non-resident, but who maintain an interest in the church by means of a subscription, be counted?"

Answer: "Yes."

All churches expecting to secure a banner as a result of their increase must figure their membership and constituency on the basis of these rulings.

The National Crusade Committee has decided that a church in any of the groups named in the article concerning the awarding of banners, to win one must show an increase of not less than 50 per cent. That is to say, even though a church may show the largest increase of any church in its group, that increase must be at least 50 per cent of its membership at the beginning of the Crusade.

Another action has just been taken by the Crusade Committee which will be of interest to many, if not to all. As several ministers have suggested that it would be helpful if some token of service could be presented to the individual who "wins one" for his church, it has been decided to provide such a token at once. Very likely it will be an appropriately designed button or ribbon. The details will be worked out speedily. This is an advance notice to stimulate interest and action.

* * *

JOINING THE CHURCH

No man is so foolish in any other organization but the church as to think he can share in all but membership. I don't want to be a guest at church, I want to be a member. I don't want to be a guest at the world's banquet, I want to be one of the servers. I don't want to be a guest at lodge, I want to belong. Have we lost the genius of "belonging?" Have we lost the qualities of loyalty?

Very largely it is possible to adjudge the strength of a church by the number of people who believe in it enough to join it.

Church membership is a covenant. I think all people, except anarchists, believe in covenants. The pastor is afraid lest he is pastor to anarchists, by the few who have made application for membership. Organization is the opposite of anarchy. Do you believe in anarchy? If not, join the church.—*Harold G. D. Scott.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

A BIRTHDAY WISH

What shall I wish thee this next year?
Health, wealth, and happiness, good cheer,
All sunshine, not a cloud or tear?
Nay, only this—

That God may lead thee His own way,
That He may choose thy path each day,
That thou mayst feel Him near alway;
For this is bliss.

How could I wish aught else for thee?
How should I know what best might be?
But God the end of all can see—
His will is best.

To know He loves, in ease or pain,
Sorrow or gladness, sun or rain,
To trust in Him, come loss or gain,
Is perfect rest.

Charles W. Tomlinson.

THE LITTLE STAR-GAZER—V

Dear Little Sue:

Your letter telling me about the snowstorm you had—how it came flying down so quickly and then melted by the time Daddy came home—made me remember the day you and little Barbara and Bobby and the Davis twins went coasting in the Park. What *lots o' fun* you did have!

Writing that made me think of the twins down at the beach in their little blue and gray bathing suits, and how they danced up and down in the white foam, hugging each other so tight and squealing at every wave.

And then I remembered that on the 17th of February (to-night) at nine o'clock the Heavenly Twins, with their little feet dipped in the Milky Way, come to the meridian. And so to-night is the time for our next star story.

Around towards the east from Orion, and higher in the sky, you can easily find the two beautiful stars, Castor and Pollux. They used to be equally bright, but now Pollux is of first magnitude and Castor second. (But you know how it was with the Davis twins—you had to treat them both alike and make as much of one as you did the other!)

With your sharp little eyes can you see any difference in the color of the twin stars? Castor is supposed to be white and Pollux of a yellowish tint. Castor also has a partner star that takes a thousand years to go around him. There are eighty-five stars in the whole constellation, if you could count them all.

There's an old, old story of once-upon-a-time told about the two mythological figures, in both Greek and Roman legend. They were two brothers, sons of the god Zeus and a beautiful queen, Leda. Castor was famous for his skill in taming and managing horses, and Pollux for his skill in boxing. They had many brave adventures on sea and land, like the heroes of the other stories. Whenever they appeared they were seen riding on magnificent white steeds, with helmets crowned with stars. Castor one day was killed, and Pollux, who loved his brother so he could not bear to be separated from him for a day,

begged Zeus to let them live together among the stars. And there they are to-day as stars themselves, and called *Gemini*, which means "the twins."

Auriga hasn't such an interesting story. You would not think to look at it, even through the opera-glass, that there were sixty-six stars in the group, would you? But there really are, and Capella is the brightest. And not only is it a first magnitude star, but—next to Sirius, of course—it's the brightest fixed star in the heavens at this time of year. It is now almost up overhead, and the Milky Way pouring through Auriga increases the wondrous beauty of that constellation.

In early November you can see both Vega and Capella in the sky in the very late evening and compare their brightness and color. Both of them are white. Compare it with Rigel and you can see how Capella hasn't the slightest bit of the blue-white tint the other has.

It is a sun and a hundred and twenty times as big as our sun. Astronomers have just lately invented a wonderful instrument by which they can measure the size of the stars exactly, and Betelgeuze and Capella are the first they are studying that way.

Auriga means Charioteer, and though the myth-

ical stories are many and vague, he seems to have been the charioteer for the Sun when he rode about the heavens in his golden chariot. Just why the Goat and Kids are there nobody knows. But sailors used to think these stars were friendly to them and of "good omen," as they said.

I'm going to run out now with my opera-glass and look again at this part of the brilliant winter sky. You run out with Mother's opera-glass and see them, too, when you get this letter. With the moon riding high and Venus so beautiful and big and bright in the early evening, Sirius in the south, and the new stars

we've learned to-night in the east, did you ever, ever, see such a glorious night sky?

And then "let's pretend" you've come back to the fire here with me and we've climbed into the big chair and Aunty's reading "The Princess" you love to hear even if you don't understand all the words, because you say it sings. Remember "Blow, bugle, blow," and "Sweet and low?" And perhaps you don't just remember it, but in another place we find—

> "And the shining daffodils, and the Charioteer
> And starry Gemini hang like glorious crowns
> Over Orion's grave low down in the West."

(Only, of course, this would be a description for later in the year, when Orion is further over.)

Love to my Little Sue, and Good-night,

Your loving Aunty.

Little Sue's answer must have been written when she came in from playing, because she wrote in this vein:

Dear Aunt Sue:

There are two twins here like the Davis twins, and you have to let them do everything together. We were playing London Bridge and choosing sides and we had three on one side and two on the other side, and any way the twins were on different sides so we couldn't play any more. And the map looks just like Castor and Pollux have three on Castor's side and two on Pollux's, and I laughed about it.

I found all the stars, Aunty dear, but not as many as you said there must be. Capella is a beautiful white star, but I still love my Sirius best. With a big kiss to it for you,

Your Little Sue.

* * *

JEALOUSY

O don't you love a windy line,
With small, gay clothes to make it fine?
The one next door is such a joy,
They have a little girl and boy.

I sit and sit to watch their frocks,
They blow and blow like hollyhocks.
Look! Peter's rompers, pink and blue,
They always seem to beckon you.

And Joan's little underthings,
They tremble—don't they—like white wings?
There, see his tiny, waving sock,
And Joan's darling jonquil frock!

(Always the swaying; dancing dears
Blur out through swift and foolish tears.)
I wish I had a windy line
With small gay clothes to make it fine!

Josephine Embry.

* * *

THE DIARY OF A BIBLE

Jan. 15. Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me, I guess.

Feb. 2. Clean up. I was dusted with other things and put back in my place.

Feb. 8. Owner used me for a short time after dinner, looking up a few references. Went to Sunday school.

March 17. Clean up. Dusted and in my old place again. Have been down in the lower hall since Sunday.

April 2. Busy day. Owner led League meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 5. In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Col. 2 : 5-7.

May 6. In grandma's lap again this afternoon. She spent most of her time on 1 Cor. 13 and the last four verses of the fifteenth chapter.

May 7, 8, 9. In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads to me and sometimes she talks to me.

May 10. Grandma gone. Back in the old place. She kissed me good-by.

June 3. Had a couple of four-leaf clovers stuck in me to-day.

July 1. Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7. Still in the trunk, though nearly everything else has been taken out.

July 15. Home again and in my old place. Quite a journey, though I did not see why I went.

Aug. 1. Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

Sept. 5. Clean up. Dusted and set right again.

Sept. 10. Used by Mary a few moments to-day. She was writing a letter to a friend whose brother had died and she wanted an appropriate verse.

Sept. 30. Clean up again.—*King's Business.*

Young People's Christian Union

DIRECTOR'S DATES

Feb. 25, Troy, N. Y.
Feb. 27, a. m., Scranton, Penn.
March 2, Fort Plain, N. Y.
March 6, Whitesville, N. Y.
March 12, afternoon, State Conference of Junior Superintendents, Boston.
March 12, evening, Rhode Island State Banquet, Valley Falls.
March 18, Nashua, N. H., Sunday School Institute.
April 2-3, New England Get-Together, Lawrence, Mass.
April 9-10, Illinois State Rally, Chicago,
April 17. Denver, Colo.

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THE MAN BEHIND THE GUN

On Jan. 1 Rev. Clifford R. Stetson began his pastorate in Springfield, Vermont. Before the month was over both Junior and Senior Unions had been organized.

Early in February Dr. W. R. Rowland went over to Miami City, Ohio, to assist in some meetings there, and during his visit a Senior Union was formed.

What has been done in these places can be done in almost any Universalist parish, north, east, south or west, where there is a minister who recognizes the fact that the greatest work which he can do in constructive religion is among the young people in his church, or where there is a layman or laywoman who will undertake for the sake of the church of to-morrow this most important task.

* *

TWO KINDS OF CHURCHES

In its recent appeal for funds, the Board of Foreign Missions sent out a leaflet bearing this title. But there are other ways in which the sheep can be separated from the goats, and here is a sample, taken from reports sent in to the national organization a few months ago. Let us hope that this goat has changed into a sheep. That is one advantage of being a Universalist: you can keep on believing that this transformation must sometime take place.

Here is one kind: "We have no support from the rest of the church."

And here is the other: "The parish has allowed us to elect a member to act on the standing committee."

I have no doubt that the people in the first of these churches recognize the fact that in a few years those who are now in the Y. P. C. U. must be called upon to accept responsibility in the larger work. It believes that there should be a young people's society in the church. And as evidence of its faith, it provides a place, with heat and light and other requisites, for the meetings of the Y. P. C. U. These things are good and necessary, and are probably appreciated, but young people, perhaps even more than older people, although I am not sure about that, must have interest and sympathy and encouragement translated into human, personal terms. A kindly question or two, a few words of praise, an occasional visit to a Y. P. C. U. meeting, where the visitor practises the courtesy of a guest and does not monopolize the conversation or direct the meeting along the line of his own hobby—all of these things help, and when the Union gives an entertainment, or tries in some other way to raise money for its work, actions then speak louder than words.

It is only fair to say that the Union in the second of these two churches earned its recognition by the parish. Their participation in solving a difficult financial problem for the church, and the large part which the members of the Union take in all its activities, have won for them this reward. And it is the best kind of reward there is: an added responsibility, a greater task, a larger opportunity for service. The young people will measure up to it. They always do, when these rewards are wisely given, as in the present case.

These two kinds of churches illustrate too different kinds of Universalists, both of whom believe with all their hearts in the Gospel of God's success. One of these has so much confidence in God that he is perfectly willing and eager to sit back and watch Him save the world. The other is so interested in seeing God succeed that he goes to work to help.

And just as God is going to succeed when we all take hold to help Him, so the church that takes an active interest in what its young people are doing, and lends them every possible encouragement, without doing the work for them, is the one that is going to have, not only a thriving Y. P. C. U., whether it be large or small, but also a church that will go on to do an ever increasing work, for at least another generation.

For individuals who die unrepentant we may cherish hopes, and rely upon our faith. For a church that dies because it has been careless about its young people, it is harder to believe in a resurrection. At any rate there are many corpses strewed over the country for whom Easter morning does not seem to dawn. For a church, at least, it is better not to die, and it is entirely unnecessary.

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YOUNG PEOPLE'S DAY

The observance of this annual event in the church calendar was more general than for many years past, if reports coming to the Director are a fair indication. The purpose of the day is two-fold; to draw the young people closer to the church, leading many of them into membership, and to reveal to the older people how worth while the work of the Union is, and how well its members can carry unusual responsibilities. Here is a sample of one of these reports, this one coming from Augusta, Me.:

"It was a surprise to most of the church people when they found that the Y. P. C. U. could successfully carry out a service of such high standard. It enlisted their sympathy and support more than anything else could have done. We realize that we need their interest, and we feel that it is now ours."

Stanley Manning,
Director of Young People's Work.

For the Quiet Hour

We are bad judges of the bitterness or of the blessedness of another's life, for we see only the surface even of circumstances, and know not what may be beneath.

H. Thom.

Progress seems to me indispensable as an evidence of being led by the spirit of God. I need no assurance of the certainty of the promises. I know that a good work begun shall be carried on; but that is no consolation till I feel that it is begun.

Ann Taylor.

The whole sum of life is service—service to others and not to self. No man has come to greatness who has not felt in some degree that his life belongs to the race.

Phillips Brooks.

The best answer any one of us can make when questioned for proof of the Resurrection of the Lord is the humble, but irrefutable, one: "Christ liveth in me."

J. Stuart Holden.

The energy of disappointment and despair produced by limitation and defeat, the energy of sorrow for our dead, of hopeless passion and of ruinous loss, the energy of noble shame for good things left undone and ill things done—all this can be transmuted into energy of use and good and helpful holiness, as certainly as light and heat and electricity and magnetism and chemical affinity and mechanical force can be transmuted into each other.

John White Chadwick.

Now Christianity risks everything as to its acceptance or rejection, with him who will put its proposals to the experimental test. Said Jesus to Thomas: "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." So in principle he ever says: "Try me and see if I am not what I claim to be."

Henry C. Mabie.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

W. U. M. S. OF MAINE

The gathering of the Woman's Universalist Missionary Board at the Elm Street church in Auburn, Me., Jan. 12, caused a good deal of justifiable pride to the society and the denomination. Preparations were made for about sixty delegates. Early in the session twice that number had reported, and more were coming. It was the first mid-year and get-together the organization has ever held, and the biggest it has seen at any time of year. And it was not alone the number present that gladdened the hearts of the officers and leaders, for the under-current of enthusiasm that made itself very apparent betokened growth and added power.

Delegates were present from Portland, South Portland, Westbrook, Bath, Brunswick, Augusta, Hallowell, Gardiner, Livermore, Mechanic Falls, Rumford, Leeds, Waterville, Bangor and West Paris, besides Lewiston and Auburn; and the pastors of several of these churches attended.

The session opened with devotional exercises, Dr. Francis Gray of Bath offering prayer. Rev. R. J. Mooney, pastor of the Elm Street church, welcomed the delegates.

Dr. Mooney said he had been a missionary all his life. Twenty-seven churches, for which he has raised the money, he has seen built in different sections of the northwest. He spoke emphatically of the cultivation of the missionary spirit in every branch of missionary work.

Rev. Mary Hadley, who has but recently come from Florida to take charge of a pastorate in Hallowell, asked her audience to forget for a few minutes the winter air and snow without, and go with her to a state where flowers bloom and fruit ripens all the year round. There are in Florida five established Universalist churches; and some of them of recent organization. One of these was her own parish, and she gave a brief sketch of the different churches —their founding and their growth.

Rev. Dwight A. Ball, former superintendent of Universalist churches in Maine, who is now a missionary for the denomination in Kinston, N. C., told something of his field of labor.

Mrs. O. K. Hollister, wife of the principal of Westbrook Seminary, brought greetings from the Vermont Convention, of which she was a member before coming to Maine.

At the afternoon session, Lewiston and Auburn people were glad to welcome Rev. C. A. Knickerbocker of Waterville, a former pastor of the Elm Street church. Mr. Knickerbocker gave a brief talk on "Enthusiasm."

Rev. Nancy Smith of Boston, president of the Massachusetts Society, was one of the speakers of the afternoon. A Round Table was conducted by Mrs. Thirza Smith of Mechanic Falls, honorary president of the missionary board, and Mrs. O. S. Raspe of Brunswick.

Officers of the state association are Mrs. Milo G. Folsom of Gardiner, president, Mrs. O. S. Raspe of Brunswick, vice-president; Mrs. W. E. Shedd of Portland, secretary; and Mrs. Jennie Bain of Portland, treasurer.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

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* IT'S TIME. Have you introduced *
* into your school "The Comrades of *
* the Quiet Hour?" Have you for- *
* warded that Suffolk offering? Have *
* you decided upon any special effort *
* for membership to be made in March? *

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A TEXT INSTEAD OF A SLOGAN

Each year we use, with the slogans, three or four of the choicest and most helpful Biblical texts. It will be profitable for the children to get these stored up in their minds, will it not? For they will need them in years to come.

There is no doubt that the text printed for March is one of the very best in the entire Bible. It is so short that it lends itself well to the superintendent's use. When it has been once read, cover it and see how many can repeat it without sight. Soon all will have it memorized.

A good story may be told about some fear that has been cast out by love—as when a child really became acquainted with his father. Or it might be about a doctor, known to be loving and trustworthy.

Perhaps, however, the conversation may be better than the story for this text. Let the children name some fears and then get them to tell how to overcome those fears.

Have the children look up the text, seeing who, with the reference given, can find it first. Emphasize the great facts in the life of Paul, the writer, showing what he endured without fear, simply because he was in love with God. Tell how he even faced death at last, saying, "I have fought a good fight," etc.

Incidentally a helpful word may be dropped for the older members of the school; for among them may be some who are haunted with dreadful fears and just need the reassurance that the Ruler of the Universe is worthy of love and trust.

THE EASTER PROGRAM

The best Easter program is the one the Sunday school workers make themselves to fit their own needs. Few of the published services can be used entire. As the younger children figure at Christmas and Children's Day, the older ones should be prominent in the Easter program.

The following services are recommended:

"Life Victorious," including "Her Easter Choice," by Margaret Slattery. Usable even in the small school. "Her Easter Choice" is a dialogue for ten intermediate or senior girls. Simple and effective.

"The Open Gate of New Life," by Edith D. S. Kinney. Not too difficult. Contains a dialogue for four primary children and one adult which is excellent.

"The Triumph of Love," by Margaret Slattery. Contains an exercise for six boys and eight girls of the intermediate or senior departments, which is more elaborate than "Her Easter Choice," but which is excellent.

"The Immortality of Love and Service," by H. Augustine Smith. Requires considerable musical and dramatic ability, and good lighting effects. Recommended for schools that can command these things.

Price of all the above: Single copy, 6 cents; 12 copies, 65 cents; 50 copies, $2.65; 100 copies, $5.

For an Easter Entertainment

"The Flower of the Ages," in "Holiday Plays," by Virginia Olcott. 10 characters. 2 scenes. Stage setting, simple. Costumes fully described.

"The Easter Miracle," in "Plays in Pinafores," published by Baker. Price 35 cents.

Recitations for Older Pupils

"The Re-Appearing," Horatius Bonar.

"The Chambered Nautilus," O. W. Holmes.

"The Lily of the Resurrection," "Woman's Easter," "Nature's Easter Music," all by Lucy Larcom.

"Mary," Margaret Sangster.

"The Stone of the Sepulcher," Susan Coolidge.

"After Death in Arabia," Edwin Arnold.

"The Boy and the Angel," Robert Browning.

"The Lights of Home," Alfred Noyes.

"In Memoriam," Sections 115 to 119; 123, 124, 130.

Easter Stories

"The Beauty of the Lily," Frances J. Olcott. In "The Wonder Garden."

"The Herald of the Spring," Jay Stocking. In "The City that Never Was Reached."

"Not Lost but Gone Before," Mrs. Alfred Gatty, in "Parables from Nature."

Re-told in "Manual for Training in Worship," by Hugh Hartshorne.

"The Flax," H. C. Anderson.

Among Our Churches

New Hampshire Letter

Laymen's Sunday in our larger parishes seems to have been all that its projectors could wish. Laymen took charge and did the speaking; there were good congregations: men attended and in some instances chapters of the Comrades were formed. In every parish, no doubt, religious possibilities and privileges and obligations, because of the day, are better understood and appreciated. * * **Hinsdale.**—The annual fair held Feb. 3 and 4 netted about $1000. Eleven hundred admission tickets were sold and five hundred supper tickets. The booths were trimmed to represent seven colleges—Amherst, Princeton, Dartmouth, Smith, Harvard, New Hampshire State and Tufts. The plays given were, "The Deacon Entangled" and "A Hurricane Wooing." * * **Dover.**—The reports at the annual meetings of the Dorcas Society and of the parish show thrifty work. "All bills paid and a balance in the treasury" has a good sound. Three young men took part in the service of Laymen's Sunday, two giving brief addresses. * * **Claremont.**—Laymen's Sunday was well observed. Hon. Hosea S. Parker, president of the State Convention, presided. The speakers were, G. H. Bartlett, Roy Dodge, Leon Burnes, Fred Thomas, Ralph Kinney, and Judge W. E. Kinney. Over sixty men were present. A church school association for teachers has been organized and the Teacher Training Class is again in session. Each class in the Sunday school conducts a monthly social for the whole school. The men of the parish have given the school a standard motion picture machine. * * **Nashua.**—Here, too, Laymen's Sunday was a great success. Half the congregation were men. Those taking part were, Robert N. French, clerk of the parish, Frank G. Blanchard, president, Col. George E. Danforth, president of the board of trustees, and Edwin Morey, superintendent of the church school. The service of these laymen was wholly voluntary and more men volunteered than could be used. At the close a large part of the congregation was addressed in the vestry by Miss Morgan, the Director of Religious Instruction, and Mr. Morey, after which a chapter of the Universalist Comrades was formed. * * **Woodsville.**—The annual supper and bazar netted $425. There were forty members of the Sunday school in the cast of a cantata given at Christmas time. The school and church raised and forwarded $107 for the Armenian Relief Fund. The congregation on Laymen's Sunday numbered ninety-six. Four laymen, R. E. Ball, B. F. Brown, Norman Page, and F. S. Wright conducted the service in a manner to gratify the pastor, Rev. Henry A. Parkhurst, and the people. The immediate result is a demand for a local chapter of the Comrades. * * **Marlboro.**—Three laymen took the Laymen's Sunday service, two giving addresses, with a good congregation. At the annual parish meeting, when the pastor, Rev. George W. Sias, was asked to remain another year, a present of $100 was voted him. The church will unite with the other Protestant churches in the usual series of Lenten services. * * **Alstead.**—Rev. Alven M. Smith, of Ludlow, Vt., has been called to the pastorate here, and is already serving the parish part of the time. His family will soon move to Alstead. * * **Concord.**—Here, too, Laymen's Sunday was well carried out. Hon. Henry H. Metcalf and Ervin W. Porter conducted the devotional part of the services and Olin H. Chase, a prominent state official, and Charles E. Moors, a teacher in the high school, gave the addresses. Mr. Chase took for his topic "The Unconscious Slacker." Mr. Moore's subject was "Co-Workers, the Home, the Church, and the School."

Frank W. Whippen.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1921

Before reported	257
Hutsonville, Ill.	4
Tokyo, Japan	8
Logansport, Ind.	17
Total	286

Connecticut

Bridgeport.—Laymen's Sunday was observed at the church Feb. 13, with a special and impressive service. Percy T. Litchfield, president of the Men's Club, spoke on "Organizing Our Ideals." Buckingham Marsh, moderator of the church, gave an address on "Comrades." Fred W. Tracy spoke on "Religion in Everyday Life and Our Relationship to It and to the Church." Beautiful music added to the impressiveness of the occasion. At the evening service, Dr. B. R. Baumgardt, a noted scientist and lecturer, gave a splendid lecture, "The Romance of Civilization," to a large congregation.

District of Columbia

Washington.—Rev. Arthur W. Grose, D. D., supplied the pulpit Sunday, preaching "A Sermon for Lent." It was a new Arthur Grose who was revealed—bigger, broader, deeper—preaching with all of his old thoughtfulness and finish but with *extempore* fire and feeling. The war with its responsibilities and duties and trials has fitted Arthur Grose to serve better than ever before in our ministry and it is his desire to so serve. He has been performing a great service for the War Department and in doing it has honored our whole denomination.

Illinois

Joliet, St. John's.—Every week the war mothers visit the soldiers in the hospitals in and around Chicago. This takes time and money. Some of the needed money is being raised by a Lyceum Course. On Feb. 22, Chester Milton Sanford, an authority on vocational guidance, lectured on "Failures of the Misfits." On Feb. 20, Bertram G. Nelson, associate of Dr. Clark of the Department of Public Speaking of the University of Chicago, presented "Jean Valjean."

Hutsonville.—Beginning with Young People's Sunday, Jan. 30, a series of evangelistic services was held in the church. Rev. Edwin Cunningham of Indianapolis preached four inspiring sermons, and Rev. Luther R. Robinson, Mid-West Superintendent, conducted a number of meetings. Good attendance and marked interest helped to make these services the best held in the church in recent years. On the last night four members were received into the church. At least twice this number will be received at Easter.

Maine

Old Town.—Laymen's Sunday was a day of great interest and inspiration, for the laymen proved their ability to conduct a church service. W. H. Waterhouse, superintendent of the Sunday school, presided, and Willard O. Chase, superintendent of schools, and Albert H. Brown, editor of the *Enterprise*, gave stirring addresses. Mr. Waterhouse, after tracing the history of the national organization of Comrades, outlined plans for a local chapter at Old Town, with the result that many signed the list of members at the close of the service. In the evening, Dr. A. J. Bradbury, one of our laymen, addressed the Community Forum, on "Ways of Keeping Well."

Massachusetts

Rockport.—Sunday, Feb. 13, was observed as Laymen's Sunday. The Scripture was read by John Breen, and Alvin Brown preached on "Royal Inheritance and Definite Responsibility." Fifty-two men were present. Great enthusiasm was manifested, with a chapter of Comrades in sight. The church will observe its centennial anniversary by holding special services on Feb. 27. Rev. John Smith Lowe, D. D., will preach. Rev. B. G. Russell will give a historical address. A

buffet lunch will be served in the parish house. In the evening, Rev. Chas. Conklin, D. D., Rev. W. H. Rider, D. D., Rev. Geo. E. Leighton, D. D., Rev. J. Clarence Lee, D. D., and Dr. Lowe will take part. Special music will be provided under the supervision of Mrs. Bessie Rogers. This church is a child of the old Mother Church in Gloucester. It is expected that friends from far and near will attend the celebration.

Waltham.—During the past year, our church activities have been largely in the interests of the young people. In October, we regraded our Sunday school classes, with the idea of gaining efficiency. The Murray Graded Course has been adopted throughout the school. New books have been added to the Teachers' Reference Library, which have proved helpful. A new Home Department has also been established. The Y. P. C. U. holds devotional meetings each week with good attendance. Credit is due to our state secretary, also chairman of the Devotional Committee, for her faithful work with the younger members. The chorus choir, composed mostly of young people, has done a great deal towards interesting the young people, and has brought vocal students, who had no church home, into the church. Recently, the choir gave Henry K. Hadley's operetta, "The Fire Prince," with great success from both a musical and financial standpoint. The Mission Circle is active. The Boy Scouts meet each week under the leadership of a fine scout-master. The Murray Crusade is progressing. The collections for Japan and the Doolittle Home and the Christmas offering showed a good gain over last year.

Canton.—Laymen occupied the pulpit Sunday, Feb. 13, Fred Babcock conducting the service, H. Everett Beal leading in responsive reading and Frazer Farwell reading the Scripture. The sermon was preached by J. Albert Robinson, superintendent of the Inspection and Service department of the Grinnell Company of Providence, and a director of the American Society of Safety Engineers. His subject was "Am I My Brother's Keeper?" and he made the point that while it was not given to all of us to fight for freedom, the fight for safety, for the saving of life, was within the reach of all.

North Orange.—Rev. George L. Mason, pastor. The average church attendance for 1920, while small, is a gain over the previous year. Something has been done for the Doolittle Home. Under community auspices a canvass was made for the Near East Relief. Laymen's Sunday was observed by a fair attendance and good interest. The pastor's wife is chaplain of the Grange and superintendent of the Sunday school. The school maintains its connection with the Channing-Murray Association. The fifth year of the present pastorate is nearing its end. The parish consists of a group of intelligent, appreciative, thoughtful country people.

Lynn.—Rev. Frederic W. Perkins, D. D., pastor. The annual reception to Dr. and Mrs. Perkins was held Feb. 7 in the vestry of the church. About three hundred people were present. The arrangements were in charge of the Pullman Mission, the Men's Club and the Every Day Club. Benjamin N. Johnson, chairman of the Board of Management, Mrs. Johnson, and Mrs. Charles A. Collins, vice-president of the Pullman Mission, assisted the pastor and his wife at the informal reception. A chafing dish lunch was served from a number of small tables. The reception marked the sixteenth anniversary of the present pastorate. On Feb. 8 the Men's Club and the physical department of the Y. M. C. A. had a joint meeting at the "Y." The Men's Club had the Men's Club of the Unitarian Church as their guests. A chicken supper was served, after which there was a basket ball game between the Y. M. C. A. team and a team from Harvard. Following the game, a program of moving pictures was shown in the gym by Richard W. and Harlan F. Drown, of the Men's Club, who are engaged in operating a chain of moving picture houses throughout surburban Boston. On Laymen's Sunday, Benjamin N. Johnson, Esq., chairman of the Board of Management, made a short but stirring address at the morning service and Dr. Perkins spoke briefly on "The Laymen's Church." The subject of the vesper address was "The Religion of Abraham Lincoln."

Palmer.—Rev. A. N. Foster, pastor. The work of the new pastorate develops happily. Early in January an opening reception, attended by a large number of townspeople and by all the Protestant clergy of adjoining towns, was given to the pastor and his wife. A Y. P. C. U. of twenty members has been formed, which holds Sunday evening meetings regularly. A Men's Club, which plans extensive work, has been organized. At the vesper service Feb. 13, under the direction of Prof. Henry Billings, the members of the orchestra and choir, assisted by the organist and pianist, gave "The Holy City." The audience filled the entire auditorium. On the first Sunday in Lent, the members of the choir wore new vestments, which added much to the dignity and impressiveness of the services.

Melrose.—Rev. L. L. Lewis, minister. Our pastor and his wife have the sympathy of the entire parish and many other friends in the community in their bereavement. Their only child, Miriam, passed away on Tuesday, Feb. 8. They are taking a short vacation. Young People's Day was observed with addresses by three young people. Jackson Flanders gave a brief sketch of the formation of the National Union and the work it has done. Miss Myrtie Hutchinson told what the church should do for the young people. Fred Raynes, the president of the local Union, gave an earnest address, telling of its work and outlining the work in view. Laymen's Sunday three men of the church gave interesting and instructive addresses. W. H. Cotting took as his theme. "Religion a Man's Job," Victor A. Friend spoke on "Helping through the Church," and Orren H. Smith told of the "Need of a Men's Club." A series of illustrated lectures on Sunday evenings, under the auspices of the young people, have brought out large congregations.

New Hampshire

Winchester.—The annual fair, held Jan. 27-28, netted over $300. The church attendance has been fairly good, and the Sunday school, owing to the faithfulness of its teachers, has been larger than for many years. The Church contributed $30 to the Near-East Relief.

Ashuelot.—The church attendance is encouraging, and the Sunday school is doing good work. Ten dollars has been sent to the Near East Relief.

Marlboro.—Three laymen took the morning service, on Laymen's Sunday, two giving addresses, and the other presiding. Out of a congregation of fifty-four, nineteen were men.

New York

Binghamton.—Rev. Charles E. Petty became pastor of our church on Jan. 1. A very successful two weeks series of "Crusade Meetings" was held from Jan. 9 to 23 inclusive, The teachings of the Universalist Church were made known in this city as never before. The local newspapers supported the meetings throughout, giving space liberally to the substance of the sermons. Many strangers attended. On Feb. 4 the largest number of men ever gathered in our church sat down to a supper which was served by the ladies of the church. Leroy E. Barnes, a former mayor of the city, delivered an address. Prominent laymen of the church also spoke. This meeting will undoubtedly result in the formation of a strong men's organization.

Little Falls.—Laymen's Sunday was a great success. John I. Zoller, superintendent of the Sunday school for twenty-five years, presided. Charles Wright read the responsive reading and Scriptures, George Boyle's handling of "The Twentieth Century Limited" was splendid. Ex-Mayor Abram Zoller closed the service with a forceful presentation of the Comrades' challenge to the men of the Universalist Church. He had had the advantage of being at the Gloucester meeting, and it showed through every sentence. The songs chosen were singularly adapted to a men's service. Frank Stewart, cornetist, and Leland Wires, violinist, played two selections with the organ, and led the congregational singing. From every point of view the service was a memorable one.

Fort Plain.—We had with us Sunday morning, Feb. 20, Rev. John Smith Lowe, D. D., and on Wednesday, March 2, we

expect Rev. Stanley Manning will be here for a monthly banquet. We have recently issued two fine monthly circulars full of church ideas which we will gladly mail to any one writing Mrs. Lester Johnson, Orchard Street (enclosing stamps). We are planning weekly "'New Crusade" work during Lent. Our minister, Rev. Herbert Frank Moulton, has just closed a second course of wonderfully illustrated lectures on "Switzerland—The Home of the League of Nations."

Dolgeville.—The annual meeting, Jan. 7, was largely attended. After the business meeting, a social hour was enjoyed. Reports showed every organization in good condition. The church treasurer reported all bills paid and a goodly balance on hand, with the largest number of regular contributors in the history of the parish. The Sunday school reported that, in addition to meeting all regular expenses, $90 had been sent to Armenia, and generous contributions have been made to charities and missions. The enrollment is the largest in the life of the school, and it has an excellent corps of officers and teachers. The Ladies' Aid Society earned nearly $1400 during the year, a phenomenal amount. The pipe organ committee reported that, in a little over a year, the $3000 pipe organ had been entirely paid for. The minister, Mr. Moulton, reported a small but gratifying increase in the average church attendance, and nine christenings and seven new members. A vote of thanks was given the officers for their faithful service during the past year, and the chairman of the board of trustees announced that a substantial increase in the pastor's salary had been voted. The parish faces the new year with high hopes of greater usefulness.

Pennsylvania

Towanda.—The church has closed one of the most prosperous years in its history. The increased cost of maintaining the church has been met, and more for outside causes has been given than usual. We sent $55.50 to Japan, and the Sunday school is keeping up its 20 cents a week offering for Japan. At Christmas charity work was done among the poor of the town. Over fifty dollars was sent to the Near East Relief. The hospital, the Visiting Nurse Association, the local Red Cross, and Suffolk and Camp Hill have been remembered. The laymen conducted the services Feb. 13 with great success. The church is doing its part to make Towanda a better town in which to live.

Vermont

Brattleboro.—On Jan. 27 the church held its seventy-first annual fair. The attendance was the largest, with one exception, during the seventy-one years. It took the form of an Indian village. During the evening several Indian songs were given, and the society of Red Men gave an exhibition of their dances, etc., including the "Execution of John Smith." The proceeds were nearly a thousand dollars. Sunday, Feb. 6, twenty-three united with the church. The Beauseant Commandery Knights Templars made the request that they might in a body attend divine worship, thus showing the love and esteem of the Knights for their prelate, Rev. D. E. Trout. Their request was granted, and on Sunday, Feb. 13, forty-nine members were at morning services.

* *

BRUNSWICK'S FAREWELL TO REV. OTTO RASPE

It was with great regret that Rev. Otto S. Raspe left Brunswick, Maine, to accept the commission of the General Convention to reorganize the parish in Waterloo, Iowa. The regrets which came by telephone and by the post, the many expressions of genuine sorrow poured into his ears by

Protestant and Catholics, Jews and Gentiles, the emphatic note of friendliness voiced by the faculty of Bowdoin College, mingled with the congratulations and good wishes of the parishioners with whom he had prayed, worshiped and worked for the past six years, made him both glad and sad.

On Friday night a reception was given Mr. and Mrs. Raspe by the Murray Alliance, St. Macrina Society and the Universalist Associates. A large delegation attended from Freeport. All the Protestant ministers of Brunswick and Topsham were in attendance. Representatives from Bowdoin College were present. On Saturday the Ministerial Institute which Mr. Raspe assisted in organizing gave him a reception at the home of a retired Congregational minister.

On Sunday a large congregation assembled at the church to listen to the farewell sermon. Following the sermon, which was printed in full in the *Brunswick Record*, a little son of Mr. and Mrs. Harrison Hubbard was baptized. Five young people were received into the church by baptism and the right hand of fellowship. The Murray Anniversary Crusade certificate was presented to these young people. One of them was the pastor's son, Philip. After these services of dedication the men of the parish organized a chapter of Universalist Comrades. An affecting appreciation of the pastor's service was voiced by Mr. E. Randolph Comee and a pure of gold was presented to the pastor and his wife. The delegation from Freeport also presented a purse of money to Mr. and Mrs. Raspe. A wave of sadness was felt over the entire congregation and much love was showered on the retiring minister and his family.

Mr. Raspe was president of the Maine Sunday School Association, secretary of the Universalist Ministerial Association of Maine, secretary of the Committee on Evangelism and secretary of the local Ministers' Association.

He was given the honor of preaching at a union service of all the Protestant churches. Over 450 were present. The Congregational minister made special reference to the community work done by the Universalist pastor. An informal reception was given Mr. Raspe after the service at which about 200 came to greet him and wish him God-speed.

* *

TITHING

Tithing. An old law with a new urge. By Theresa Homet Patterson. Suitable for distribution in every parish. Price, 2 cents each, 15 cents per dozen, $1.00 per hundred. Published by the Women's National Missionary Association. Apply to Miss Ruth Lamkin, 359 Boylston St., Boston, Mass.

* *

MID-WINTER CONFERENCE OF LEND-A-HAND CLUBS

The Mid-winter Conference of Lend-a-Hand Clubs will be held on Saturday, Feb. 26, 1921, at the Universalist Church, Beuna Vista St., Roxbury, by the invitation of the three Lend-a-Hand Clubs of that church.

The morning session will begin at 10.30 with opening exercises led by the president of the society, Rev. Christopher R. Eliot. Reports from the various clubs and a report of the Central Office will be given, followed by an address by Dr. Charles Curtis of the Grenfell Mission, Labrador. There will be a social hour and box luncheon at 1 o'clock.

At the afternoon session, beginning at 2.15, addresses will be made by Miss Gertrude L. Farmer and Mrs. Myles Standish, both of the Department of Medical Social Work of the Boston City Hospital, with which the clubs have been co-operating, and by Rev. John W. Day on "Japan," illustrated by colored lantern slides. Mr. Day has recently returned from Japan, where he has been doing mis-

sionary work for the American Unitarian Association, and is to return in the near future.

The public is cordially invited.

* *

UNIVERSALIST CLUB OF BOSTON

The Universalist Club held their February meeting and dinner at Hotel Bellevue, Boston, Monday evening, Feb. 14. Dr. Doremus Scudder, secretary of the Greater Boston Federation of Churches, addressed the Club. His topic, "Christian America's Attitude toward Japan," was presented with rare logic and clearness.

At the close of Dr. Scudder's address, Mr. L. L. Peck, one of the owners of B. Peck Co. of Lewiston, Maine, and state president of the Universalist Comrades, spoke on the work of the organization down in Maine. The national president, Ralph Hunt, of Portland, also made a brief address.

Nine new members were admitted to the Club at this meeting, men of the Grove Hall Church sending in practically all of the names of the new club members.

Bishop Edwin Hughes of the Methodist Church has been secured as principal speaker for the March dinner, which will be held March 14. This is the "Annual Ladies' Night," and many entertaining features will be presented by the Club.

Why not mail in your application to-day and join hands with a band of loyal Universalist men? A letter addressed to our secretary, Mr. V. A. Sears, 53 State St., Boston, will receive prompt attention.

William R. Thomson, President.

* *

Some Worth-while Books

Plantation Game Trails. By Archibald Rutledge. Illustrated. $3.50.

This book takes us quite out of the beaten track, to an ancestral plantation in the Santee River country of South Carolina, a fascinatingly wild section and a sportsman's paradise. It is singularly readable, even for those who would never think of hunting, and the last chapter describes so charmingly a plantation Christmas at the "great house" that it delights all us and makes us long for the honor of an invitation next Santa Claus time!

The Prodigal Village. By Irving Bacheller. $1.50.

A village as the hero of a book is unusual, and a village compared with the Prodigal Son is still more so. Perhaps the taunt that America is unbecomingly known as "the land of the tee and the home of the jazz" was written on the wall; but at all events four wise citizens realized the spiritual poverty of the community and the way in which American morale is being undermined by the movies, jazz, and the fashions of our time, and they succeeded in bringing their fellow-townsmen to a sense of where they were drifting. This book is said to embody the Christmas spirit—which should be the year-round spirit—and the American spirit, too often interpreted as the spiritless *"laissez-faire"* of our easy-going people. Let us each take this lesson to heart and do what we can to make our community a wholesome and pleasant place in which to live. Then shall the good old times come again, a happy medium between the Blue Laws of Puritan days and the present high-geared lawlessness of motors, music and men.

Ancient Man. By Hendrik Willem Van Loon. Illustrated. $3.00.

The only formidable thing about this book is its title. Mr. Van Loon's idea was not to write a "regular history," but to "explore the intricate wilderness of the bygone ages" with his little sons of eight and twelve. He believes that "an understanding of the growth and the experience of the human race" is the best compass for starting out in life. The illustrations, 24 full page in color and 18 animated maps, executed with a match, add much to the book, and should make it an interesting way to acquire a knowledge of history, a dusty study to many boys. Perhaps a neighborhood group might begin it on a Sunday afternoon too rainy for the usual walk, and stretch their minds if not their muscles.

Jackie. By Countess Barcynoka. Picture jacket and frontispiece in color. $2.00.

"In the Book of Life there must be many happy endings, or there would be no Paradise." And this story has quite as happy a one as "Rose o' the Sea," and weaves the same spell of old-time romance about us as we read of Jackie, who danced "like a flower in motion," and became famous, but gave up her career for the greatest career in the world, of crippled Benny, and the rich American, who is their benefactor; of the villain who is quite as black as he is painted, and Madame the villainness, also cruel, but whose substitute for a heart is somewhat thawed by Jackie's kindness; of Sassoni the organ-grinder, who not only makes out-of-tune "music" after the manner of his kind, but is an important agent in the development of the plot, and others more or less picturesque.

The Sisters-in-Law. By Gertrude Atherton. $2.00.

Mrs. Atherton has turned from the historic past to the twentieth century, and the curtain of her new novel is rung up in California at the time of the earthquake and fire in 1906, the echoes of the double calamity resounding well through the story, which revolves around two men and two women,—the hero and heroine meet at this tumultuous time and their marriage makes the plot. Although the ending is in Europe after the close of the great war, it is a novel of modern San Francisco, and a vivid picture of the city, the people and the life.

Bibliophily or Booklove. By James F Willis. $1.00.

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Child Rhymes. By James Whitcomb Riley. Illustrated. $2.50.

Any volume of Riley's child verse is hailed with joy by both children and those of larger growth, and this one has thirty-five new full-page Hoosier pictures in color and many small head-and-tail-pieces by Vawter, making it a gift-book for the birthdays which we have happily always with us.

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Crackling

Fritz Kreisler, our favorite violinist, has been fiddling in Detroit recently and this is how the *Detroit News* sizes up the situation:

"The Spaniards' 'Jota Navara' is sprightly enough and the nippy allspice of virtuosity, left-handed pizzicato, saltato bowing, and the rest, is not becoming."

We shall never forgive ourselves for having failed to be there. If there is anything we dote on it is saltato bowing. As to the left-handed pizzicato we would not venture, as we never have tasted the southpaw variety.—*Terre Haute (Ind.) Tribune.*

* *

"I never dreamed of anything like this when I invented the telephone," said Dr. Bell after a demonstration. Neither as a matter of fact did we when we hired ours.—*Punch (London).*

* *

In a recent film one of the characters is skinned alive. The realism is rather marred by not representing him as a taxpayer.—*London Opinion.*

* *

Waiter: "By the way, sir, that steak you ordered—how would you like to have it?"

Patient Customer: "Very much indeed!" —*London Mail.*

* *

At a recent London dinner George Bernard Shaw was the guest of honor. The toastmaster in introducing him said that a certain club in London recently had voted on "Who are the three most famous living Englishmen?" The balloting showed George Bernard Shaw, Lloyd George, and Charlie Chaplin far in the lead.

"And I can't help wondering," said the toastmaster, "how Mr. Shaw likes the company in which he finds himself."

"I don't mind Charlie," spoke up Mr. Shaw.—*New York World.*

* *

It was at a revival meeting. An old darky rose to his feet.

"Brudders an' sisters," said he earnestly, "you knows an' I knows that I ain't been what I oughta been. Ise robbed hen roosts an' stole hogs an' tol' lies an' got drunk an' slashed folks wi' ma razor, an' shot craps an' cussed an' swore, but I thank de Lord dere's one thing I ain't nebber done—I ain't nebber lost ma religion."—*Exchange.*

* *

"Food Prices Break," says a headline. The line seems incomplete without the addition of the word "Father."—*Moline Dispatch.*

* *

A flywheel in a Rochester factory burst loose, flew thirty rods over three houses, and smashed into a Miss Ewell's dining-room, but Miss Ewell was in the kitchen and escaped injury. What a lesson to the women folks!—*New York Call.*

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